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"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, JULY 9, 1842. VOL. XXI.—NO. 28


## RELIGIOUS MISCELLANY.

### THE IDEAS OF PRIEST, ALTAR, AND SACRIFICE EXCLUDED FROM CHRISTIANITY.

The Oxford Divines, and High Churchmen generally of the Episcopal sect, strongly insist upon the ideas of Priest, Altar, and Sacrifice, as Christian ideas, without which, they would have us believe, there cannot be a perfect church or one agreeing with the model of Christ and his apostles. Now the truth is, that our Savior and the first heralds of the Gospel never inculcated the common high church notions about Priests, Altars, Sacrifices, &c., as having place in Christianity, but they taught carefully and uniformly that which expressly or implicitly *excludes* all such notions; and to this effect we have the testimony of Episcopalians themselves, as for instance that of Archbishop Whately —an authority second to none belonging to that sect—who, in his recent work on 'The Kingdom of Christ,' speaking of the false theories of High Churchmen respecting Temples, Priests, Altars and Sacrifices, expresses himself thus, on pages 106 and 107:

But what is most to our present purpose to remark, is, that the Sacred Writers did not omit the mention of these things, and leave it to the discretion of each Church to introduce them or not; but they plainly appear to have distinctly excluded them. It is not that they made little or no mention of Temples, Sacrifices, and sacrificing Priests; they mention them, and allude to them, perpetually, as existing, in the ordinary sense of the terms, among the Jews, and also among the Pagans; and again they also perpetually mention and allude to them in reference to the religion of the Gospel, invariably, and manifestly, *in a different sense*. Jesus Christ as the Christian Priest and Christian Sacrifice,—Christians themselves as 'living Sacrifices,'—the Sacrifice of beneficence to the Poor,—the Temple composed of the Christian Worshippers themselves; who are exhorted to 'build up, (or edify,) one another, as 'living stones' of the Temple of the Holy Ghost;—all these are spoken of and alluded to continually; while, in the primary and customory sense, the same terms are perpetually used by the same writers, in reference to the Jewish and to the Pagan religions, and never to the Christian.

I cannot well conceive any proof more complete than is here afforded, that Christ and his Apostles intended distinctly to exclude and forbid, as inconsistent with his religion, those things which I have been speaking of. It being the natural and inherent office of any community to make bye-laws for its own regulation, where not restricted by some higher Authority, these points are precisely those which come under that restriction; being distinctly excluded by the Founder and Supreme Governor of the Universal Church as inconsistent with the character of his Religion.

It is not a little remarkable, therefore,—though in other matters also experience shows the liability of men to maintain at once opposite errors,—that the very persons [High Churchmen] who are for restricting within the narrowest limits,—or rather, indeed, annulling altogether,—the natural right of a community to make and alter bye-laws in matters not determined by a superior authority, and who deny that any Church is at liberty to depart, even in matters left wholly undecided in Scripture, from the supposed,—or even conjectured—practice of the Apostles, these very persons are found advocating the introduction into Christianity of practices and institutions not only unauthorized, but plainly excluded, by its inspired promulgators;—such as Sacrifices and sacrificing Priests; thus, at once, denying the rights which do belong to a Christian Community, and asserting those which do not; at once fettering the Church by a supposed obligation to conform strictly to some supposed precedents of antiquity, and boldly casting off the obligation to adhere to the plainest injunctions of God's written Word. 'Full well do ye reject the commandment of God, that ye may keep your own tradition.'

*For the Register and Observer.*

### UNITARIANISM AND FOREIGN MISSIONS.

There appeared in a late 'Christian Examiner' an elaborate and able article tracing in a philosophical manner the history of a great religious reform, with special reference to that of Unitarianism. This it would seem had reached the third stage in its history, that of affirmative faith—and a living power of extension. The views of the writer are doubtless correct, but still, in my apprehension, fall far short of setting forth with adequate strength the absolute necessity of a spiritual agency, an enlightened human activity to verify and establish in the world the *true faith* with all its proper and essential fruits. As miracles are not to be expected in these days, we must look to man as the instrument of heaven for all religious renovation. So that no faith however true, can gain a mental deposit without his instrumentality, no religion can prevail over the few or the many, the individual or the multitude without a putting forth of man's spiritual energies;—and yet all success, every advance, and each position secured in the field of religious truth and practice, is to be ascribed to divine goodness and mercy. Such is the constitution of the human mind and such is its history in all ages, that its excitation in any cause must be sustained and made effective, be a free and warm exercise of the social principle, an intermingling of sympathies, an interweaving of thought, a co-operation of faculties.

Unitarianism is emphatically a cause demanding for its successful progress, such a demonstration of human tendencies and power. It proffers blessings present and everlasting to the believer and presents them as available, fully and without abatement to every sincere inquirer after truth and its resulting benefits. No barrier is erected to prevent their possesion by every human being who shall truly seek them. 'For 'seeking he shall find,' and knocking at the door of immortal truth and blessedness 'it shall be opened unto him.' Now what can more strongly call on human effort than such a faith? What can endue benevolence with a deeper motive, or piety with a warmer glow? If like some of our Christian brethren, we believed the *decrees* of God would not embrace all men in the arms of his everlasting mercy, or with others, that happiness awaited all in the future world upon their exit from this, there would be incomparably less motive for zeal in the cause of Christ; there might well be a less benevolent care for souls whose immortal destiny is already determined. It is true, the blessings derived from Christianity to the *present life* should form a strong motive to exertions in its behalf;—but what are they in comparison with those which in the life immortal may or may not be enjoyed, as this religion shall be here received and cherished, or rejected? And now when Providence seems to call believers with a voice of unusual clearness to advance, laden as they are with 'precious gifts,' and to give them freely to the ignorant, the desponding and the sinful, how ought Unitarians to betake themselves to reflection and to duty. The present day is peculiarly fraught with intense feeling on the subject of religion. From the controversies of sectarism and the efforts of proselytism men turn to contemplate the deep wants of the soul; are bent right earnestly on an introspection of the essential man,—the intellect and the heart. And thus are they arrested not for purposes of metaphysical speculation, or a mere knowledge of religious doctrine, but from an impulsive power that must have sway and for an object that must be attained, though it be through tears of contrition and a wrestling vehemence of prayer and the prostration of every inferior principle in man. His dependence on Almighty power and mercy for all that conquers his fears or feeds his better hopes with a sustaining aliment, the spiritual manna, while sojourning through this wilderness of cares, anxieties and perils, he feels with emotions to which he has not been accustomed, and which he knows ought not to be repressed.

In such auspicious moment how inexpressibly important is it that the ministers of salvation should extend the helping hand, the instructive and cheering voice and all the holy offices, with which piety and learning, a pure heart and sound head have endowed and elevated the heralds of the cross? Christianity is essentially missionary in its origin, character, and whole eventful history. The body of disciples however small or poor in worldly goods, if true to themselves, if consistent in their holy faith, will yearn with a spirit not to be defeated by considerations of inconvenience or peril for the infusion of the same saving faith into the hearts of all men who are in destitution, however dispersed on God's footstool. To prayer fervent and unceasing for their conversion, will be added the visible proofs of sincerity, an engagedness in the work of a diffusive righteousness, the strenuous propagation by every available means, sanctioned by the gospel, of that saving faith. And how can the truth be known but through the revealed word, and how addressed to the souls of men without the living breath, the active zeal and direct appeal of the preacher. There can be no ground within the true orbit of Christianity, as a religion of an universal capacity and destiny, whereon to build those spacious arguments of expediency, of poverty, of smallness, numerically, or of domestic wants first to be supplied, with which indifference and a low estimate of the value of the truth as it is in Jesus, and a still lower spirituality, have attempted to apologize for Unitarian inaction in the missionary field. If the zeal of the disciples of this school were in lively accordance with their knowledge of primary and essential truths, we should witness from out of their seminaries and associations of local power and opulence, a soul-thrilling fulfilment of prophecy. Their missionaries would be abroad, 'running to and fro,'—and 'knowledge would be increased,'—and 'salvation flow as a river.' Enthusiasm, however abused for the purposes of imposture, is still that exalted conviction of vital truths, without which no great moral good can be secured and multiplied among men;—and this would wrap the true heralds of the cross as with a garment of light and make them to shine with a lustre beyond that of all material orbs, even a radiance shed from the sun of righteousness.

'There is a tide in the affairs of men;' there are periods when the sea of human intellect seems to rise high for the reception of brighter rays, and to reflect them more splendidly afar off. There is a spiritual preparedness for the implanting the seed of moral truth, that it shall grow and flourish the more rapidly and widely, as much for the kindly condition of the soil as for happy influences of sky and culture. And have we not become the witnesses of such a state of things, wherein duty points to assiduous labor in the vast vineyard susceptible of Christian influences? Defensive argumentation,—polemic exposition, prudent forbearance here,—cautious inculcation there,—must give place to bold enterprize, an unhesitating avowal of the truth and a benevolent, zealous insisting on its necessity for the happiness and salvation of men. It is to be feared that those points of concentrated power for all good or evil, and whence operations are wont to proceed in affairs of general interest, the cities and larger towns, are not duly imbued with the spirit of self-sacrifice and of universal brotherhood, without which the work of missions cannot be undertaken. The pride and comfort of city life are not easily inoculated with exciting fears for suffering humanity in distant lands. The mind moulded in the refinements of affluence, elate with their habitual enjoyment, as they bedeck and indicate the elegant externals of public and private worship, and soften the task of the minister, may not readily give audience to the rude claims of ignorance and squalid poverty—or seriously contemplate the disgusting forms of superstition and idolatry. However this may be, and I would not willingly detract from the great merit and richly deserved praise of our brethren of those localities, help in the missionary cause must be invoked from the country, the general population far and near, and thence must it be principally derived. Draw then, systematically, upon the country at large wherever a spirit breathes and a hand can be opened in the cause of missions. Educate poor young men rather than the rich; encourage talent and piety in the poorest and most humble everywhere; enlist the deep sympathies of the country parishes and there let boxes for charitable contribution in the great work be regularly opened. Eschew the proud, finical, the ostentatious as unworthy the cause.

Through the means of gifts and reliable promises, and all propitious influences, gather together young aspirants for an holy, undying fame in a school at the University or elsewhere, (better for some elsewhere) and impart instruction on cheap pecuniary terms. Gladly, thankfully accepting aid from the rich, still make loud and general solicitations for assistance from the comparatively poor, that is to say, from all the well-disposed wherever they may be reached and made to feel an interest in a common cause. Thus the widow's mite should be sought as a great benefaction, to be greatly blessed. Not only the pulpit should utter its voice of invitation and alarm, but tracts of moving eloquence should be circulated to reach even the heart of the miser and unlock his treasures and to make the worldly wise interested in their own salvation as inseparably connected with that of others, as wrapped up in the great bundle of humanity. For men to be saved must help to save others, especially the most needy and inert, nor can the benevolent Christian be satisfied with giving to his own; he longs rather on proper motives and plans being presented for his adoption, to go abroad to do good.

That this is an auspicious moment for associated as well as individual effort on the part of all Christians of a liberal faith, all the indications of Providence seem to declare. The opening of the current century was signalized by moral and intellectual phenomena whose wholesome results are now deeply and actively felt throughout the political and religious organizations of Christendom. They assert man as owing fealty to human power, and, though indirectly, still more powerfully, as the subject of an omnipotent sway. He has been taught by rude experience and an unwonted mental energy to distrust human authority and to be impatient of human control, and, at the same time, to acknowledge his subjection to a power almighty and dependence on his goodness and mercy. This religious feeling is a natural product of protestant Christianity educed under favoring circumstances, and is in close affinity with the democratic principle, recognizing an universal and impartial Father, and an equal right among his children to his bounty and grace, whether it be transmitted through the avenues of his providence or the mission of his Son. Civil institutions may and probably will undergo changes and subversion, and ecclesiastical politics be reformed, while the religious sentiment will be the more deeply engrafted upon the mind and the associations, and religious truth have freer course and 'be glorified.' Now the simplicity of our faith perfectly accords with this prevailing state of the protestant mind, and its sublimity with the native sense of piety however low in tuition or estate, however lofty and comprehensive in its contemplations. H.

### THE LATE GEORGE BOND.

The following, we learn from the Mercantile Journal, is an extract from a sermon delivered in Brattle-square church, by its pastor, the Rev. S. K. Lothrop:—*Boston Courier.*

'Mr. George Bond, who died in Philadelphia on Monday last, and whose remains now sleep by the side of the loved and the lost in the peaceful shades of Mount Auburn, was the son of a merchant of this city—and in a city whose merchants have ever been distinguished for intelligence, integrity and benevolence, this is an honorable parentage. His father had been liberally educated and prepared for the Christian ministry, but his feeble health obliged him to relinquish the profession of his choice, and enter upon active life. Some temporary embarrassments deprived him of the ability to give a liberal education to his son, our deceased friend and fellow-worshipper, who, after enjoying those advantages of education which Boston at that time afforded, entered upon commercial pursuits in this city under a firm, whose name has so long been familiar to our ears, that we can hardly realize yet that it has been dissolved. The incidents of his career is a merchant were neither many nor striking, nor important—that is, they were such as many and all men more or less experience; but the features of his character, the usefulness of his life, and the worth and influence of his example, demand our notice, our respect and gratitude. The elements of his character were those which I have illustrated as forming the *good man*. The foundation on which he built was religious faith. He was a devout and pious man, full of Christian reverence and Christian trust. The spirit of religion burned in his heart breathed in his life, gave dignity to his pursuits, nobility to his ends, and shed its holy and elevating influence upon every department of his action. He was early religiously impressed. In the first years of opening manhood, he made here a profession of his Christian faith; and how strong were the ties which bound him to this church of his fathers, how zealous was he for its honor, its peace, its prosperity, how ready to aid in every good work in which it engaged, is fully known and justly appreciated by you. He was the fast friend and faithful coadjutor of four of its successive ministers—and of these, the three that survive will ever cherish in grateful recollection his unvarying kindness, his friendly counsels, and his faithful aid, while the other, whose image, at the distance of thirty years after his death, is yet fresh in the minds of those who knew him, has already, we trust, welcomed his departed spirit to the glory and peace of a better world.

He was an upright man. If his sanguine temperament, his enthusiasm of character, and his ardor of pursuit, sometimes made him err in judgment, and place too much confidence in others, the shadow of suspicion and reproach cannot rest upon the purity of his intentions, the high-minded integrity and honesty of all his transactions. 'No man,' it has been said to me by one who has been his contemporary in business, and his close observer for more than thirty years, 'no man, within the circle of my experience, has passed through so long a course of commercial life, with a higher or more unblemished reputation for integrity, and I should rather leave to my children the inheritance of his character and good name, than divide among them the millions that some men leave.'

### DOMESTIC WORSHIP.

A lamentable deficiency in the influences, to which many of our children are subjected, is the lack of all the institution of domestic piety. Are there not many of your families, where there is no domestic altar, no form of worship or of religious recognition, no stated time for religious instruction? Are there not many children, who have never heard the voice of prayer at their homes, except from their pastor, at some season of sickness or death,—many, who have never received from their parents, (or at least not since mere infancy,) a word of expressly religious counsel or warning? May we not trace to this domestic negligence the irreverent and indocile deportment and conduct of some, on the Sabbath, when under the care of their Sabbath teachers? I can hardly believe, that the utter indifference to religious truth, and the entire callousness of the young soul to the emotions of reverence and devotion, which have in some instances come to my knowledge, could have grown up in the hearts of children, who had daily accompanied their parents to the throne of mercy,—with whom piety had received its consecration from a father's prayers, and the bible from the daily and reverent use of it in the family devotions. But I can easily conceive that themes, which the parent passes by, and never in any form recognizes at home, and which are urged upon the child only by a teacher whom he sees but once a week, should seem to him void of all reality, authority or worth, tedious, irksome and unmeaning. The child in such a case is guilty; but the parent is so to a hundredfold degree. You must remember, parents, that to a child, especially to an affectionate child, (such as you either believe or desire yours to be,) the highest and surest consecration is that of a father's or a mother's example. The family altar has been for the salvation of multitudes, and has been for the rising again of many fallen. Of how many confessions of penitent and restored prodigals has this sentence formed a part,—'I thought of the mention daily made of me in the morning and evening prayer at home!'

Let me strongly urge upon you this duty, both for your children's sakes and for your own. How appropriate, how beautiful the service! How natural, if there be a God, that they, whom he makes to dwell in families, and unites by common blessings, should together acknowledge and implore those blessings! How fitting, that, in a family of the frail and the dying, who yet would gladly believe that their love for each other cannot die, they should together own the redeeming mercy of him, in whom, though dead, they yet may live, of him, through whom alone they can be one family forever! How obviously necessary is it to a sense of religious restraint and obligation in the young and volatile, that these subjects should be daily brought home to their minds, revived by repetition, and made to take hold upon their hearts by the constantly recurring solemnity of the hour of prayer! The service need not be long, or complex, or such as to tax the mind of him who leads it; nor need it even be in his own words. Nay, it ought to be simple and brief, that it may be wearisome to none; and the language of an appropriate form is often preferable to the timid and difficult flow of speech of one, who has not devotional language readily at his command. Only let the service be solemn and heartfelt. Let it not be, and therefore let it never seem, a *mere* form, but always a fresh, sincere and fervent service; and it can hardly be, that your whole family will not imbibe the spirit of reverence and prayer, so that the chain let down from heaven will bind each with all, and all with God.

Do you feel, that you are not religious enough to conduct such a service? For this very reason I would have you engage in it, and use it as a means of religion, as a pledge of your progress heavenward, as an instrument for daily strengthening good principles, and for keeping down and extirpating wrong traits of character. Or do you imagine that there is anything in your mode of life, your habits, your business, on which the spirit of your daily prayer would frown? Pray then, in order that you may concentrate the Almighty's frown where you know that it rests, and that His felt frown may drive you from every habit, association or indulgence, on which you cannot implore His blessing. Or although you own the obligation of this duty, have you so long neglected it, that you find it hard to begin? Will you not find it yet harder to account to your Maker for protracted delay in the discharge of an acknowledged duty? Is not that a false shame, which leads you to postpone doing right? If any of you own the weight of this obligation, and yet have been hindered by such feelings from the performance of a service so appropriate and beautiful, why may not this very day, when you and your families are reminded together of the duty, be the best time for breaking over the restraints of diffidence, and establishing the family altar? Your children will rise up and call you blessed for it. You will command it by the smile of God upon those whom you best love, and his spirit of holy counsel upon yourselves in your arduous and momentuous duties. And, when the earthly house shall be dissolved, you may hope with confidence to appear at the right hand of the Judge, with the unbroken circle of those, whom you will have daily borne to your God and Savior in the arms of faith, into whose young hearts you will have breathed the spirit of prayer and praise.—*A. P. Peabody.*

### FAITH AND WORKS. ST. PAUL AND ST. JAMES RECONCILED.

Few questions have so deeply agitated the Christian church in different ages, as that relating to the comparative importance of faith and works. At one period, or in one sect, we are told that all are to be saved by faith. At another period, or in a different denomination, a supreme consequence has been attached to good works. Now how are we to account for these apparently conflicting statements? Are the sentiments of Christians on this subject so radically different, as such language would seem to imply? We believe not. We believe they have not fully understood each other's views, and their minds have been embarrassed by the seeming ambiguity of the Scriptures, on the terms of acceptance with God. In the writings of St. Paul, for example, we are taught that 'a man is justified by faith;' and that 'by the deeds of the law shall no flesh be justified in the sight of God.' By grace,' says that Apostle, 'are ye saved through faith.' But in the epistle of St. James, we are told that 'by works is a man justified, and not by faith only.' 'Was not Abraham, our father, justified by works, when he had offered his son Isaac upon the altar?' Let us endeavor to reconcile these declarations of Scripture, and exhibit the conditions of human salvation in such a light as shall make the Bible appear consistent with itself and with the deductions of reason. In one passage it is expressly said that 'we are saved by hope;' while in another it is stated unequivocally that 'we are saved by grace;' and in a third, 'he that believeth shall be saved.' The fair inference, we think, is that our salvation is not to be ascribed to any single cause, as many seem to suppose.

There is no word in the New Testament, perhaps, used in a greater variety of senses than the term faith. It most frequently denotes a belief in Jesus as the promised Messiah, the Savior of mankind. And the reason of its frequent recurrence in this sense is obvious. The great controversy at that time was, whether Jesus was the Messiah or not, and the Jews must be brought to believe, that is, have faith in him as such, before they would embrace his religion, which was to be the means of their moral renovation, and final acceptance with God. The want of this faith was the grand defect as regarded by the Jews. Until this was produced, nothing could be effected; the Gospel could not benefit them. The term was therefore of necessity reiterated by the first teachers of Christianity. And if so in arguing with the Jews, not less with the Gentiles. To them the doctrines of the cross seemed 'foolishness;' and faith in Christ, that is, a belief in his divine mission, was to them a very different and a far more efficacious principle than it is usually with us.

Again, St. Paul addressing the Jews, has contrasted 'faith' with the deeds of the law,' thus creating in our minds another difficulty. 'By the deeds of the law,' says he, 'shall no flesh be justified.' But what were these deeds? Moral actions? This we suspect is the impression received by the common reader. Yet to us it is evident they were something of a totally different nature. They referred not to the law of conscience and reason, but to the Mosaic, ceremonial law. Now although this ritual was intended by Jehovah for the moral benefit of his people, it appears both from the conduct of the Pharisees, as animadverted upon by our Savior, and from the Apostle himself, that the Jews expected to be saved by a mere outward observance of its demands. When therefore he addresses those who had been converted from Judaism to Christianity, he warns them against this error. Many of them were endeavoring to blend the rites and practices of their former religion with their present. But says St. Paul, 'in Christ Jesus neither circumcision nor uncircumcision,' that is, works of the law. 'availeth anything, but faith.' And of what kind? A simple belief, a *dead* faith? No. 'But faith which *worketh* by love,' thus clearly showing, that it was ritual, not moral works, he would disparage.

Writing to the Romans, the Apostle argues with his Jewish brethren on their own principles. Be it that the keeping of the Mosaic law, he seems to intend, would justify you. What claims have you in this respect? Have you not so often violated this law, as to prove it insufficient to render you holy? As many, therefore, as are of the works of the law, are under a curse. For how frequently have you transgressed the law you acknowledge. Yet the law requires a perfect obedience. He alone is a real Jew who is one inwardly. Circumcision is of the heart. Seeing, then, the weakness of your religion, its utter inability to render you perfect, you must admit that 'by the works of the law, shall no flesh be justified.' It is faith, a belief in Christ, a religion which 'worketh by love,' which reaches and purifies the heart, the fountain of all deeds, that alone can secure you the favor of God.

Let us now turn to the testimony of St. James, and inquire how far it accords with that of the Apostle whose opinion we have examined. His epistle was addressed, we may suppose, to those Jewish converts, who were established in their belief in Christ. Now what more natural than that these individuals, having obtained the grand requisite, faith in the Messiah, having embraced the offensive doctrines of the cross, and become Christians in belief, should be disposed to rest in this belief, to rely on a merely speculative faith. This we doubt not they did. James therefore expostulates with them, and would show the unreasonableness of their so doing. He assures them that it is not enough to say to the destitute, 'depart in peace, be ye warm and filled.' They must not be hearers, but *doers* of the word. Abraham believed; but he was called to give evidence of his belief. Thus faith wrought with his works, and *by works* was his faith made perfect.' But what were works then? deeds of the law? those which St. Paul pronounces unavailing? Most certainly not. For the law had not been promulgated in the days of Abraham; it came by Moses. Hence we perceive, that the works intended by James, were moral, virtuous works, such as we understand by the phrase, and totally different from those condemned by St. Paul.

That the latter did not intend to decry all works, is evident from the epistle already quoted.' 'God will render to every man *according to his deeds;* to the Jew *first,* and also to the Gentile.' And how often likewise does he exhort to charity, kindness, to each and every virtue, which most surely he would never have done, if by these he intended those works by which no man shall be justified. That St. James did not design to condemn faith, is no less manifest. 'If any of you lack wisdom,' says he, 'let him ask of God; but let him ask in faith.' So also when he says, a man is justified by works, and not by faith only, he declares his conviction that both are indispensable. Thus is it that the language of these two Apostles on the comparative value of faith and works, although apparently irreconcilable, is made perfectly consistent. By faith, the one means a practical belief in our Savior, a 'faith that worketh by love;' the other, a mere assent to the fact of his divine mission, an inoperative principle; the one understanding by works the deeds of the law, Jewish observances; the other by the same word meaning moral obedience, the test and seal of a true Christian faith.—*Unitarian Advocate.*

*For the Register and Observer.*

### THE REV. MR. JUDD.

*Augusta, Me., June 28th,* 1842.

Dear Sirs,—A notice in the Register, a short time since, of a recent Discourse on the Revolutionary War, gives rise to the following reflections, which you will sensibly oblige by publishing.

With regards, I am yours, &c.,

SYLVESTER JUDD, JR.

1. The writer of the discourse is a professed Christian, and an ordained expositor of the Christian system.

2. Christ, the author and finisher of our faith, the illustration and guide of our conduct, has forbidden war.

3. The Revolutionary War forms no exception to the general rule.

4. Christianity is not merely a code of positive precepts, it is also the type and embodiment of eternal laws.

5. War not only transgresses the letter of Christ, but also the spirit of rectitude.

6. Considered as a violation of right in this double sense, it is a subject open to the deliberate perusal and most searching investigation of the Christian, and its enormity we are at liberty to expose, its dangers to impress, and its hallucination (for such we are saddened to confess it possesses) if possible to dispel.

7. War is both the parent and offspring of a fallen nature; when brought upon us from without it developes and confirms our worst propensities; when undertaken from within, it implies the suspension of the highest Christian graces, and an increased activity of our inferior attributes.

8. Standing thus related to what in the heart, or in man, or in society is unchristian or in other words, to what is not the highest and holiest, and being at the same time one of the most powerful elements of human action, it abounds in wrongs and evils of every description.

9. The evils of the Revolutionary War constituted the theme and object of the writer of the discourse. That he fulfilled his task in the best possible manner, he would be far from saying. The superficial faults of the discourse, a paper composed with haste, though not undertaken without reflection, he was not at liberty to correct before submitting it to the press. The peculiar circumstances that demanded its publication also necessitated that it should be published *verbatim, just as* it was delivered. The amendatory processes of the press, of which writers usually take advantage, were utterly derived in the present case. But would this disarm our critic, since the substance of the discourse must, in any event, be essentially retained?

10. 'The discourse does not seem to be a discussion to arrive at and adopt, but to sustain a conclusion already adopted.' The conclusion, if the writer has any, is that war is unchristian, that it is forbidden of Christ. This is positive, this is universal, this is immutable. It requires not the Revolutionary War to sustain or weaken such a conclusion. Neither would the writer consult the Revolutionary War to arrive at, and adopt such a conclusion. It has already been arrived at by Christ, and through him it becomes a doctrine of his followers.

11. The discourse does not profess to be a discussion, or an argument; it is simply for the most part, a statement of facts, an exhibition of the evils of the war. These may in themselves constitute an argument, but it is their own, not the writer's. It will be found that the arrangement of the facts is, in a great measure, chronological; than which possibly a better method might have been employed.

12. It seems to the writer that the discourse may have a good effect upon all minds susceptible of impression from moral evil; as he knows it has already suggested to some, who did not concur in his views, a very different train of reflection upon the subject of war in general.

13. It was not the writer's object to show how the separation from Great Britain might have been peaceably effected; this would have drawn him wide of his course, that simply of treating the evils of the war. It would open a broad, and very distinct field of discussion, and one not easily compressible within the limits of a single pamphlet. And yet perhaps, on a narrower view, this point may be found in a nut-shell. Those who projected and wrought out the war of the Revolution, professing, as the most of them did, to be Christians, *should have obeyed Christ.*

14. There is a *moral* resistance of oppression, more sublime, more efficacious, more indomitable in its spirit, more impressive in its character, more heroic in its sacrifices, more patriotic in its principles, more lasting in its issues, than all proclamations of war, all shock of armies. The Revolution was a period when in a Christian nation, among a people of the same lineage, language, customs, religion, such a struggle might have transpired. That would have been a Revolution indeed, one favorable not to liberty alone, but to religion also. It would have established light and love, justice and truth, peace and prosperity, liberty and equality, in the heart of the nation, and on the throne of its power. It would have broken upon the earth as a second advent. It would have been a great moral miracle in behalf of the race. It would have gone through the nations like another Gospel. Nay, had some of our fathers perished with Jesus upon the cross, their death would be the life of the world. America would have both been and made the New World, would have illumed the globe as a fresh-born sun in the heavens, and like the stone we read of, cut out of the mountains without hands, except the Divine, she would have smitten the images which were of iron and clay, and broken them in pieces, and become a great mountain, and filled the earth.

15. Finally, in Rhode Island may be seen, at the present moment, a perfect transcript, as well as a designed imitation of the Revolution. The same passions are addressed, the same motives urged, the same principles involved, the same measures adopted, the same end proposed. The grievance of taxation without representation is coincident and pressing. Yet it cannot be doubted that the Register would deprecate violence and bloodshed among that people as the last both of calamities and of offences. But why should 'the terrible evils necessarily connected with' such a 'war' prevent any one from regarding it with complacence 'as a justifiable struggle in behalf of important principles?' But I will not urge the question or the subject. We are all assured that those difficulties may, and ought to be settled in a peaceable Christian manner.

Recreation, should strengthen thy labor, and sweeten thy rest.

# CHRISTIAN REGISTER.

BOSTON, JULY 9, 1842.


### THE FOURTH OF JULY.

The anniversary of the declaration of the nation's independence was observed in this city and its vicinity in a manner unusually gratifying. The weather was pleasant, the entire community seemed animated with a spirit becoming the occasion, and the various plans chosen by the different classes of the people for the celebration of the day were so executed as to injure none and to please if not to profit all. Business was generally suspended, the streets were thronged from morning till evening, and the quiet and good order which prevailed were as remarkable as the multitude. Thanks to the temperance reform, we saw no one intoxicated; instances of rude behavior were exceedingly rare; and in general the conduct of the populace was such as to make one rejoice and thank God for the privilege of living under the influence of institutions like our own.

The Oration at the Odeon, by Hon. Horace Mann, was a production of the first order of merit. Happy the community that heeds in practice, as well as approves by words, the doctrines and counsels of that discourse.

Among the proceedings of the day, there was none more interesting and beautiful than the Floral Procession of the Warren street Chapel children. The subjoined account of it is from the Boston Courier of last Wednesday:

The Warren Street Chapel is an institution which for some years has been silently but gradually making great progress in the work of reform, and doing much to improve the morals of the community of all denominations, at the south part of the city. Its operations have been principally among the younger classes, and it has prevented many a little boy and girl from growing up in idleness and vice. It is under the immediate care of the Rev. Mr. Barnard, one of the Ministers of the Poor, a Unitarian clergyman, but it has always been looked upon by all denominations with favor, and is a sort of pet with every body in that part of the city. The good it has done and is doing, entitles it to the kind regards of every one, and nobody thinks of sectarianism in connexion with the labors of the gentlemen and ladies who so earnestly and faithfully assist in its works of mercy and of charity. For many weeks, the ladies have been at work in making baskets for a grand Floral Procession on this occasion, and contributions of flowers came pouring in upon them, up to the hour of starting, from every direction. At twenty minutes before eight in the morning, every thing being arranged, the body moved, with a band of music, for the common. It was a beautiful sight. The streets were crowded with people of all ages and in all sorts of vehicles, on foot, and on horseback; the windows were filled with ladies, and every face wore a look of gladness and of gaiety. Every thing made way for the flowers and those who bore them,—some of the children in their youth and their beauty, the prettiest flowers of the whole. The little baskets, made of pasteboard, covered inside and out with moss and evergreen, filled with roses and lilies, and honeysuckles, and everything that adorns the garden, were manufactured into all sorts of shapes, and were carried in the procession in every fanciful manner. First, came two marshalls on horseback, with their horses and their whips, and their hats adorned with flowers, then came a green covered hand-barrow, filled with baskets of roses, then the little girls, and then the little boys, and the women, and the gentlemen marshals—with long poles, to which were attached pots and vases of bouquets, then the banners—of which there were four or five—and a large bower, carried on poles, with the American ensign, and there were also crosses, and triangles. Every one was filled with flowers, and the whole exhibition was got up with taste and good judgment. The little girl, just old enough to walk with assistance, and the little boy hardly as large as one of the largest baskets, carried their little load. They passed through Tremont street to the gate of the Mall, opposite West street, which they entered, and drew up in line at a spot marked out for them, at which their fair was to be sold.

Soon after this procession had entered the gate-way, the Sabbath Schools came in from the Boylston street Mall, and the two processions met, but the arrangements for a sort of marching salute between them was in a great measure interrupted by the immense crowd of people—a crowd of young and old—mostly females and children, who were not aware of the interruption they occasioned, and, perhaps, after all, only served to make up with greater variety and more beauty, the great moving bouquet of the hour. The children of the Chapel, or rather those of the Chapel procession—for there were many in the procession who do not go to the chapel, but whose parents are interested in its success—sang a few tunes, and the different bands played enlivening airs.

At about half past eight o'clock the sale commenced, and in one hour nothing was to be bought of all that was offered. The proceeds amounted to over eight hundred dollars, which will be devoted to the support of the chapel and its missions. It is estimated that at half past eight o'clock there were not less than ten thousand children on the common.

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*For the Register and Observer.*

### UNITARIANISM IN NEW HAMPSHIRE. NO. IV.

*Rev. Stephen Peabody of Atkinson.*

He was born in Andover Mass. and received the baccalaureate from H. U. in 1769. In 1773 he became the first settled minister of the Gospel in Atkinson, then a new town taken off from Plaistow; as P. had been, thirty years before, from Haverhill. Mr. Peabody was a sensible, gentlemanly and accomplished man; devoutly respected by his people; and held a high standing in society. He preached the Election-Sermon before the State Legislature, about 1795. He was Chaplain in the army of the Revolution and much esteemed by the General Officers, with several of whom he contracted an intimate friendship. Such was his tact and dignity of address that he would reprove the N. H. Cols. Cilly and Poor, for their profanity as if school-boys, and make them feel shame without feeling anger and promise reformation.

Mr. P. always favored a mild and liberal theology. His spirit and views were catholic. He readily held ministerial intercourse and fellowship with all his brethren whether their standard of religious sentiment was high or low. In him were combined more perfectly, perhaps, than in any other man in the State, the Patriot, the Gentleman, and the Divine.

But what is the evidence that he was a Unitarian? We have just stated that Mr. P. stood for a mild, liberal and rational theology. He hated the sharp crooks and corners of intricate metaphysics. Common sense and moral sense, with him, were juster and safer guides. In his preaching he did not discriminate much between the jarring definitions and doctrines of sects, but was plain, practical and solid. We might perhaps, call all this a form of Unitarianism. But this is not our whole answer. We take liberty, in this place, to relate an anecdote which we had personally from the late Mr. S. L., one of Mr. P's old parishioners. It is a dialogue that passed between them, and as follows: 'Mr. P., have you read 'Bible News?' 'I have, Mr. L.' 'And what is your impression?' 'I read the book with great interest and satisfaction. It is a rare production; its author can be no common man.' 'Do you think, Mr. P., that the book will be answered and refuted?' 'Who, Mr. L., is there to do it?' 'I have heard that three of the greatest Divines in N. H. are about making a combined effort to refute the book and its doctrine.' 'They had better not do it.' 'But would not three be an overmatch for one?' 'By no means, I can tell you, Mr. L. Put those three men, doctors of divinity as they are, put them together into one scale of the balance, and let Noah Worcester put one of his feet into the other, and he would toss them instantly to the height of the third heavens!' 'But Mr. P. do you accept the doctrine of the "Bible News?"' 'I cannot say much directly on that point Mr. L. But I make a supposition. Suppose you had never been in Boston, but had always been told that it contained but one hundred houses, and five thousand inhabitants. You, of course, would believe that the fact was as you had been taught. But you have just been there yourself and counted five thousand houses. What should you think?' 'Why, certainly, that I had been erroneously instructed.' 'True, but perhaps it would do no good for you to say much about it.'

'I thought,' said Mr. L. having related the above, 'that I need not be in doubt respecting Mr. P's opinion on the subject of Trinitarianism. This conversation occurred about 1812. Mr. P. was then seventy years old. His decease took place in the Spring of 1819. His age, 78.

### REV. EDWARD SPRAGUE OF DUBLIN.

Born in Dedham Mass. and graduated at Cambridge 1770. His father was an eminent physician and accumulated an estate of $100,000 which he left to be inherited by his only son and the children of his only daughter. Edward was not a favorite of his father who assisted him but very little during his own life. He was not pleased with his son's religious aptitudes and his choice of the Gospel ministry for his profession. The son, however, having been piously inclined from his childhood, was determined, having completed his course at College, on divinity as his study, and on preaching the Gospel as his work. He was a divinity-student and candidate at his rooms in the University for several years. He read chiefly the old writers of the moderate party in the English Church, and especially their Sermons. It is said that by dint of reading sermons, re-perusing them, and almost committing them to memory, he acquired a great facility for the composition of his own discourses and for giving extemporary religious instruction. As a preacher he had good acceptance and rather a high reputation. His personal habits and manners, however, were not inviting. He was odd, superstitious, ignorant of many common things, prone to make mistakes and blunders. It seldom occurs that in the same man there should be a combination of things so heterogeneous; the elements of so much seriousness, gravity and puritanism intermingled with spices of gaiety, shrewdness and wit. He uttered as many bulls as an Irishman, and as many repartees as an Highlander. As many anecdotes are related of him as of father Moody of old York. At bottom, he was a sensible, enlightened and conscientious man, but had his infirmities, his whims and his faults. He was ordained at Dublin previously to 1780 and died 1818, having executed a ministry of 40 years.

We do not know that Mr. Sprague ever declared himself a Unitarian. But his sympathies were always with men of liberal views. He always took a decided stand against ultra Orthodoxy and Hopkinsianism. Rev. Mr. Dunbar of Peterboro' was his peculiar favorite. They were as father and son to each other. Mr. D. preached the funeral Sermon. In his will Mr. S. bequeathed some eight or ten thousand dollars to his parish for the permanent support of their minister, 'provided he were a graduate of H. U.' This proviso, however, he finally expunged, and trusted to the dispositions of the people. Harvard University was then Unitarian. The man chosen by the parish to be Mr. S's successor was the Rev. Mr. Leonard, who has been the incumbent for more than twenty years; the faithful and efficient minister of one of the most numerous and respectable Unitarian Societies in N. H. The Church and Sabbath School in Dublin are rivalled or exceeded by few. For this moral prosperity we may regard father Sprague, as having laid the foundation.

The town of D. was new and rough and poor during the first half of Mr. S's ministry. He had but a small salary, indifferently paid, and badly managed except so far as it passed through the hands of Madam S. She was a notable woman, ten years older than her husband. His choice of a wife was one of his oddities, but one of the most prudent acts of his life. She guided the house during the twenty years of their narrow resources, keeping it orderly and comfortable. A great change then took place in their circumstances. Dr. Sprague of Dedham died, and Edward was paid $50,000 to sign an acquittal of claim upon his father's estate. He was now the richest man in the country, and would be the master of his own house. Madam must be second at home as well as abroad. The consequence was an ill-managed household. Mr. S. had no talent either to take care of property or to guide the affairs of a family. He manifested no inclination to resign his pastoral charge. He must preach; he must be minister. This was his work; it was his happiness. But he declined the labors of the study. His house was thronged with company; his tables were loaded with good things; his horses and carriages put under requisition of doing much service; preparations for the pulpit of course were inadequately anticipated and made. Though father Sprague's riches did not make him a fallen man, yet they furnished a temptation which dimmed the brightness of his previous reputation. Indeed there are probably but few men who, if they understood their whole nature, would not wisely adopt the prayer of him who said; 'Give me, O Lord, neither poverty nor riches.' For either of them would injure or destroy me.

Mr. S. died of wounds received from the upsetting of his carriage, on his return from a visit paid to one of his sick parishioners. His wife survived him about one year.

S. F.

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*For the Register and Observer.*

### A SHORT SERMON BY A LAYMAN.

'The glorious Gospel of the Blessed God.'

The Gospel is a glorious dispensation, or system of doctrines, for it comes from the 'blessed' God. It is a revelation of the will and purpose of the *Infinite One*, who is the Supreme and Sovereign Potentate, and who is 'blessed,' or happy, in himself. It is the dispensation of the *perfectly blessed One* for the moral and spiritual benefit of his intelligent creature man—for his knowledge, comfort, improvement and happiness. It must then be a *glorious* doctrine. The perfect and *blessed* ONE is its author. it is a glorious system, as it was communicated by One, who performed divine works, and was perfect in all the conceivable qualities which can exalt or adorn human or angelic nature. It is *glorious*, as it was confirmed by the resurrection of its author from the grave, and thus giving proof of a glorious immortality. It is 'glorious' also, as it is designed and tends directly to sanctify the heart and character of man. In all these respects, the Gospel is a 'glorious' dispensation. It sheds a glory on the moral character of God. It is intended to impart a moral glory to human nature, by rendering it more pure and holy.

This dispensation was given by the 'blessed God' for the improvement and felicity of mankind. The 'blessed One' would give no other. He is 'blessed' in himself, without the worship or obedience of his creatures. 'Our goodness extendeth not to him.' The dispensation of such a Being is not a dispensation of wrath, but of love. 'God so loved the world, that he sent his Son, not to condemn it, but to save it.' The character of the *blessed One* is such as to assure us of the benevolent design and tendency of the Gospel. The christian revelation, and this only, declares the benignity and grace of God, and teaches that he will forgive and bless the penitent and reformed one. No other religion so fully declares this gracious and *glorious* doctrine; neither the God of the ancient pagan nations, nor of India, of Scandinavia, or of America, was represented as essentially benevolent, or propitious. They were full of wrath, or delighting in evil and misery, or rigidly and undeviatingly just. They had no mercy for the penitent, and no pity for the afflicted. The conscious sinner, or humble penitent, had no assured hope of pardon, and no inducement to reform, and no promise of mercy. They did not perceive that 'God was blessed,' and only required their repentance and reformation as the only possible way to their happiness, consistent with their moral nature.

The Gospel is a *glorious* dispensation, and from the 'Blessed God;' for while it offers mercy, and assures us of pardon, it requires *holiness*, as the condition; and teaches that the erring child must return to the gracious Father, that he may receive his blessing. He must be reformed before he can be happy; he must be obedient before he is rewarded; he must love God, to share in his eternal love. The Gospel then is a *glorious* doctrine, for 'it is according to godliness.' Its glory is a *moral* glory. And he who expects to be blest of God, or to partake of his grace, and to share in the glory of heaven, while destitute of personal holiness, grossly deceives himself. Jesus Christ is not the minister of sin: and the everlasting motto of his disciples is, 'Liberty, Holiness and Love.'

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### CORRESPONDENCE.

*Montreal, June 23d, 1842.*

Dear Sir,—We have the pleasure of replying to your favor of the 7th ultimo and to assure you of the gratification which its contents afforded to our brethren here. We had long lain under despondency, scarcely allowing ourselves to hope that a time was at hand when we should once more assemble ourselves together to worship God according to the dictates of our consciences: but the prospect has unexpectedly brightened and we are now rejoicing in the hope of the re-establishment of permanent worship and in the sympathy and aid of our christian friends at a distance.

Since Mr Giles' arrival our meetings have been respectably attended. We have held meetings to take measures for sustaining worship and have experienced much pleasure to find several individuals attend who had not been previously known as Unitarians. A subscription has been set on foot for the maintainance of public worship for a year, and nearly five hundred dollars have been subscribed and about $75 more will probably be obtained in a short time. To support a minister respectably here from $700 to 800 per annum are required to what amount your Society may feel warranted in aiding us, we would not presume to dictate; we leave it with them, merely taking liberty to remark that a liberal aid *now* granted would in all probability secure the establishment of a Unitarian congregation here and ultimately of many throughout Canada. A donation of your Society's publications would be a valuable acquisition and would lay the foundation of a Congregational Library of a description of books unknown to the great mass of readers here. We are at a loss for books to aid in the study of the Scriptures in Sunday Schools and Bible Classes, and we can not procure them in this place. A donation of this description of your publications would be very valuable.

We regret that Mr. Giles can not remain with us. His labors among us have been acceptable and successful. As a pulpit orator he is in high estimation and he will carry with him on leaving us our best wishes for his future happiness and success. We must depend on the kind offices of our brethren in your Society and vicinity to procure a temporary supply for our pulpit. It is all important that no interruption of our services should occur, and we therefore wish him to arrive here in time to preach on the first Sunday in August without fail.

And now, brethren, we commend our cause to your prayers and sympathies, in confident expectation that our infant efforts will be looked upon by you with deep interest. Come over and help us, for we are truly in want of aid. Help us to lay our cause before the great Head of the Church; help us by your prayers, by your brotherly co-operation, and cheer us in our struggle for truth. We have resolved to make a vigorous effort to sustain permament ministerial services here. We have organized a society and we even begin to talk of building a meeting house at no distant day. In this state of rising hopes and cherished wishes, we are much encouraged by your friendly feelings towards us.

This letter has been submitted to a meeting of our committee and in their opinion may be considered as the unanimous voice of our society.

We are very respectfully,

B. W. & H. N.

P. S. We have opened a correspondence with the British and Foreign Unitarian Association and have received a friendly and encouraging reply.

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*Peterboro', N. H., June 27, 1842.*

Dear Sir,—This is a large and flourishing village 70 miles from Boston, which you reach now with much greater ease than formerly by the Lowell and Nashua Railroads which bring you more than half the distance, while the remainder has been made comparatively easy by the formation of new roads running by the side of the streams instead of over the lofty and precipitous hills which are characteristic of this region. The mountain Laurel was in full bloom, bending beneath the weight of its magnificent and truly exquisite flowers, which decorating the hill-sides and the road-sides, the forests and the fields for miles together, made the ride appear on this occasion, as one continued ovation.

This town is situated between the two Monadnocks—having the greater to the West, at a distance of eight or ten miles, and the lesser, or Pack Monadnock, about the same distance to the East. It is jotted down in a valley between these mountains (resting in part upon the slope of a smaller eminence) through which valley a considerable stream, the Conticook, passes, and across which is thrown a bridge which unites the two parts of the town together. There are here four extensive Cotton, and one Woolen Factory, one Foundry and Machine shop, and these have given a rapid growth to the village so that it now contains over 2000 inhabitants. It has one Academy and four churches, Unitarian, Baptist, Methodist and Orthodox. The first is much the largest, built of brick, with a fine cupola, and every way a handsomely finished structure. Its present pastor is Rev. C. Cutler, who is laboring for this people with acceptance and success.

I was present at the Semi-annual meeting held at this place, yesterday, of the Cheshire Pastoral Association, with which is connected the Sunday School Association, each alternate meeting being devoted to the latter subject. On this occasion the Services were held in the church at 2 1-2 o'clock, P. M. There were present, belonging to the Sunday School of the Parish, 170 pupils, beside the invited children, making the whole number seated in the body pews of the Church over 200. It was a most cheering and gratifying spectacle. The other portions of the Church were well filled with parents, citizens and strangers. The services of the occasion commanded unusual attention. One of the agents of the Sunday School Society, from your city, was present by invitation, and after some excellent music, and a prayer by the Rev. Mr. Livermore of Keene, an address was made by the Agent to the children, parents and teachers, embracing the usual topics of such an occasion. He was followed by the Rev. Mr. Livermore, a member of the Association, who dwelt with great interest and effect upon the necessity of uniting morals and religion together. Separated, he said, they were of little value, but united they produced that state of feeling and action which constituted true virtue, and which led to true happiness. He spoke also of the beauty and value of union amongst Christians, deprecating the present divided and belligerent state of Christendom, and considered it as little better than one of semi-barbarism. These and other truths were expressed and illustrated with much felicity, and were listened to with great interest. He was followed by Rev. Mr. Peabody of New Bedford, Ms. The remarks of this gentleman were more particularly directed to the Teachers. He spoke of the inestimable value to a clergyman of Lay-assistance, lamented that the custom of Apostolic times had been so far departed from that the clergy were expected to do the whole work of the ministry, to the exclusion of laymen. He approved therefore of Sunday schools inasmuch as they brought to their assistance in the teachers of the school, a body of laymen who could so effectually aid them, and become thereby the pillars of our Churches. He urged it upon them to magnify their office, and persevere in the good work in which they were engaged. He enlarged upon other topics, especially upon the necessity of true piety to the security and happiness of the child, and illustrated the power of religion to sustain the dying hours of even such little ones, with an anecdote which touched the deep fountain of human affections, and brought forth many an answering tear alike from the old and the young. Tracts were then distributed in behalf of the Society by the agent, and after a hymn and an anthem had been sung, the audience retired.

Seldom, if ever, have we attended an occasion of this kind, where there seemed to be a more general expression of satisfaction, or where the services were better calculated to impress deeply the value of pure and undefiled religion, or the happy influences of the Sunday school.

There was one circumstance connected with this Society and occasion which ought not to be forgotten. Beside the regular pastor, there were present here two other aged and venerable servants of God, Rev. Dr. Abbot and Rev. Mr. Dunbar, residing in the village, who in past days had ministered at the altar of this Church, one for thirty and the other for twelve years; both of whom having voluntarily retired, were now in the evening of life found giving their last and their best days to the interests of the church and Sunday school to which they had formerly ministered.

Yours very truly, ——.

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*For the Register and Observer.*

### 'A GASPER'S' REPLY TO 'A SEXTON.'

On what authority does a Sexton in a late Register set up a defence of all the Churches in the land from the seashore to the mountains? Did all these hebdomadal edifices make a 'Report' of their Sabbath salubrity at some one of the late anniversary meetings, and in the hearing of 'one of the fraternity of Sextons?' Or can it be that besides doing duty in his own place on Sunday, he exercises a sort of ubiquity and knows the actual condition of every house of worship on hill top and in hollow over the continent. We doubt not that he and others of his fraternity are airers whose wholesome works all the breezes of heaven ought to blow abroad for an example as well as manifest within doors as a comfort. But this we can tell him,—between the appearance of our communication and his answer, two individuals both belonging to a different Society spoke to us of the article in the Register, and of the exceeding evil therein set forth, neither of them knowing that the person addressed was the writer. They both referred to the unventilated condition of their places of worship.

We beg the gentlemanly Sexton—for he treats us very politely, commending us for our science—we beg him not to take our strictures too much to heart. We did not mean *him*, we meant the negligent only. The congregation for whom he so bountifully provides breath must certainly be aware of his integrity by the state of their brains, especially in the morning when any drowsiness cannot possibly be imputed to dinner, unless it be from the lack and the anticipation of it. At any rate, he need not have charged himself so gratuitously with the certification of the inside conditions of a thousand buildings he can possibly know nothing about. We had more particular reference in our article to country Churches. Our opportunities for observation have been somewhat extensive. We have experienced the atmosphere of the majority of American Churches belonging to one denomination, and we still aver that our statement is correct. We would however by no means implicate all the sacred edifices we have visited. We trust that a Sexton's faithful example just proclaimed abroad, will now be generally imitated; we think, that to his honor, it has not generally been equalled. In closing, we beseech our Religious Societies to wake up to this all important matter of ventilation. Let them be assured that it takes much more time and care sufficiently to change the air of a Church than is generally supposed. Our cry is still for more air, air! And we pray that the cry may be echoed till every congregation in the land has as good Sabbath-day breath as sea-breeze or zephyr can inspire.

A GASPER.

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### RECENT PUBLICATIONS.

**The Christian Examiner and General Review. July, 1842. Boston: James Munroe & Co.**

We have in this number

I. *Great Britain and China.* The article concludes thus:

'With special reference to the war between Great Britain and China, a subject of the Chinese Empire must know and feel it to be insulting, unjust, cruel, and spoliatory,—an Englishman honorably may and does condemn it as disgraceful to the national morals, as tending to cherish and extend a ruinous love of conquest, and as introducing a fresh element of instability into the constitution of the British Empire, already possessing an overgrown magnitude, and composed of the most discordant materials,—every foreigner, whether European or American, will perceive in it another proof of the grasping policy and dictatorial demeanor of England in the East,—and every genuine philanthropist and sincere Christian will fearlessly denounce it, because it tramples on the universal law of love, because it violates the commands of a merciful God, and because, to gratify the cupidity of sordid and the ambition of daring minds, it recklessly inflicts misery upon innocent millions.'

II. *Gaussen on Plenary Inspiration, German Theology, &c.* The reviewer thinks more highly of German erudition than of German speculation. We quote a few of his words respecting the latter topic:

'There is scarce anything so absurd that an ingenious man cannot give reasons for it by the score; and, what is worse, he will find people to be persuaded by them; for among philosophers, much more among the mass of the people, is the faculty rare of distinguishing a sufficient from an insufficient reason. In this higher power of the mind, the Germans seem to be remarkably deficient. Hence among them nothing is settled, and nothing seems to be approximating toward a settlement by means of discussion. There is nothing but a succession of theories, which chase each other over the field of mental vision, like the figures of a magic lantern. This remark is applicable not only to theology, but to almost every subject of philosophy and literature.

It follows from what we have said, that there is little hope of the world's being benefited by German speculation, however much it may be enriched by German research. At no time will the theologian be filled with more absolute despair of the results of Biblical criticism, than when he rises from the perusal of such a book as Hengstenberg's Christology. He perceives that by the help of Hebrew roots, and the Septuagint translation, it is possible to prove anything imaginable from the Old Testament.'

Of Gaussen's work, translated by the Rev. Mr. Kirk, the Reviewer says: 'The staple of the book is not argument, but declamation, addressed to the superstitions and fears of those who have never reflected upon the subject.' He adds: 'We cannot conceive any way more effectual to discredit the Scriptures, and throw ridicule upon the whole subject of religion, than to set up such a claim as this [that *every word* in the Bible was dictated by the Holy Ghost] for our Sacred Writings, and say with the translator [Mr. Kirk] that 'every sentence is as perfect as if God himself had written it'!!! Theologians who are honest and know what they are about, usually make this important distinction—God inspired the authors of the Bible as to the great *truths* of revelation, but left them to express those truths each in his own words; or, he inspired them as *teachers* but not as *writers*. But Gaussen of Geneva [not of Genoa, as the Examiner has it] 'contends that *every verse without exception* is from God;' on which the reviewer thus remarks:

'Now this, under the appearance of saying everything, really says nothing to the purpose. The sense in which every sentence of the Bible comes from God must be determined by facts. Every sentence, which comes immediately from God, must bear the stamp of course of the divine attributes. Omniscience is one of those attributes. Now we have in the four Gospels, four different inscriptions on the cross of Christ. Matthew says it was, THIS IS JESUS, THE KING OF THE JEWS; Mark, THE KING OF THE JEWS; Luke, THIS IS THE KING OF THE JEWS; John, JESUS OF NAZARETH, THE KING OF THE JEWS. Now the Almighty cannot by any possibility be ignorant of the very words which were really on the cross. Only one of these, if any one, can give the words which were actually written. Then it will follow, if each of these sentences comes immediately from God, that the Omniscient varied in his statement of a simple fact, or what would be blasphemy to suppose, that he did not recollect precisely what the inscription was.'

The reviewer subjoins: 'In the four accounts of the inscription on the cross, we have the usual phenomena of human testimony, varying as that does in minute circumstances, but agreeing in every thing material.'

III. *Parker's Discourse.* We feel tempted to extract many passages from this article, but content ourselves, for the present, with a brief sentence from the concluding paragraph:

'We have been sadly disappointed in the work. We look upon it as wholly unworthy of its author's character and mind, and believe that he too, when the heat of the battle is over, will look upon it as a strange blending of youthful aspiration and youthful folly.'

IV. *Works of Jonathan Edwards*; a short article, which closes with these words: 'It requires something more than a metaphysical subtlety, at this time of day, to save Calvinism.'

V. *Bowen's Essays.* From this brief notice we take the following passage:

'It is but a short time since beardless young men, and maidens just entered upon their teens, who had possibly worried through a dozen pages of German speculation, and perhaps dipped into the eloquent lectures of Cousin, fancied themselves qualified to pass sentence upon the philosophy of Locke, as superficial and sensual. The mood of mind which then prevailed in certain circles was too absurd and extravagant to last long, and too ludicrous to do much harm. We never dreamed of any other conclusion to the philosophical vertigo than a speedy return to common sense. Accordingly we hear but little now of the enthusiastic nonsense, which a twelvemonth since resounded in many a fashionable drawing-room, and round many an æsthetic tea-table. We believe even Gœthe's licentious novels have ceased to be considered 'religious even to piety,' as the Dial once pronounced his 'Elective Affinities,' the most licentious and detestable work of modern literature, to be.

If the philosophical fever led to no other good result, it is entitled to be respectfully remembered for being the occasion that called forth these able papers. We are glad to see them collected and published in a permanent form. They are a valuable addition to the philosophical literature of the country and age. They are rich in thought, and a model of style; and will be read with profound interest long after the delusions of the day, the follies and affectations of æsthetic ladies and gentlemen, and the blasphemous ravings of the Chardon Street bedlamites, have sunk into merited and inevitable oblivion.'

VI. *Cleveland's Voyages.* In concluding his remarks on this work, the writer says:

'We hope it will be widely read by the young, who are just entering on the career of the business of life. The tendencies of the present age are not specially calculated to form upright and disinterested characters, as the frightfully numerous frauds that have come to light within a few years past, and are daily alarming the community, too sadly show.'

VII. *Bowen's Virgil.*

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**The Boston Quarterly Review. No. XIX. July, 1842. Boston: B. H. Greene.**

Of the six articles comprised in this number, four are from the pen of the Editor. In the first, which is an examination of *Leroux on Humanity*, the following paragraph occurs respecting the Jews, whose history and character the French writer, under review, seems not to have justly appreciated.

The Hebrew character has no prototypes, no analogies in any of the nations of the earth. It is distinct, peculiar, remarkable for its severe beauty, its chastity, simplicity, freedom from the extravagant, the grotesque, the superstitious, the marvellous. It is distinguished from that of all the other nations of antiquity by its good sense, its sobriety, its reserve, no less than by its force and energy. Yet was the Jew a poet. He struck the harp with freedom, boldness, and delicacy, and drew from it tones which had been caught only from the seraphim, and which were not heard without the heart's rising anew to its Father and its God. To the Jew, then, let us leave, ungrudgingly, the *honor of having* originated, through Providence, his own literature; and by that of having become the chosen of God to instruct the nations in the deepest principles of philosophy, of jurisprudence, and theology; and at the same time to charm them by the divinest music, and kindle their aspirations for God by the sublimest poetry.

The third article is a review of *Bulwer's Zanoni*, in which the Editor expresses an opinion of the merits of this author somewhat different from what he formerly entertained and declared. We quote several sentences without regard to their connection:

Sir Edward's Novels are not to us what they were. They please us less and less as our own experience ripens, as deepens the romance of real life, and as we become more and more earnestly engaged in efforts to meliorate the actual moral, intellectual, and physical condition of our brethren.

We have heretofore defended even his morals. Morality has two aspects, one looking towards society, the other towards the individual. We regarded his earlier works as of a moral tendency under the first named aspect. He seemed to us to have some republican sympathies; to be on the side of the people, against their masters; and to demand, in loud and earnest tones, social ameliorations. We therefore pronounced the tendency of his works moral. But we have been deceived in him. He is, after all, a mere dilettante, a mere amateur reformer. He has no true sincerity, no deep earnestness. He is not the man to live and die for the popular cause.

As a philosopher, it is enough to say that Sir Edward Lytton Bulwer is a phrenologist, with a slight dash of mesmerism. He, who can stop with phrenology as a system of philosophy, proves, according to his own doctrine, that he wants at least the bumps on which philosophy depends.

As an artist Bulwer's merits are still less. He has no creative power, and we

do not recollect a single original character, which, either in his novels or dramas, he has introduced into English literature.

Leaving his novels in general, and coming down to Zanoni, we find the same want of creative power, originality of conception, and ability to sketch real character; the same flimsy sentiment, and false morality.

We have been among the staunchest friends of Sir Edward Lytton Bulwer.—Ours, we believe, has been the only Quarterly Review in this country that has ventured to praise him. We hailed, in another place, with cordial welcome, the first appearance of his Pelham, and have read, as soon as possible after publication, every one of his works that has issued from the American press. We stood by him from the appearance of Pelham to that of Night and Morning. It has been therefore not without a struggle that we have found ourselves obliged at length to part company with him. A man, who has furnished us the amount of intellectual food this author has, and with whom we have communed, through the medium of his works, for so many years, has of necessity become to us a portion of our life, and we part with more than a brother when we part with him. But there is that which is dearer than this intimacy contracted between an author and his readers. We forsake our dearest friend the moment we suspect him of being false, or capable of proving false to the sacred cause of popular enfranchisement, or social amelioration.

But even if Sir Edward had undergone no change, if he were as true now to the cause of the people as we once thought him, we are not sure that we should not censure him. We own that we believe feeling worthy of as much reliance in estimating a work of art, as what is called cool, impartial judgment. We own that we judge of all works according to our feelings. Time and events have changed to no small extent, what was for years the habitual state of our feelings. The world and its contents, life and its concernments are not to us what they once were. Ask us not whence nor wherefore. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither he goeth.' Life's mysteries who can explain? or who tell whence come these new tones of feeling, changing the hues of all on which we gaze? Our convictions, our doctrines, our purposes may remain the same, but suddenly light streams in from an unexpected quarter, or through an accustomed medium, and lo, we stand in a world both new and strange. The hues of this world have changed, and we confess that our tastes have been revolutionized. The kind of literature, in which our youth and early manhood found delight and nourishment, has lost its charms for us, grown distasteful and offensive. There was a time, when we sympathized, like most of our age, with what has been not inaptly called the 'Satanic school.' We admired the daring, self-relying spirit, that deemed it a derogation from its own manhood to kneel even before High Heaven. We embraced Cain and Lucifer as brother spirits. But we have ceased to discover true courage in refusing to acknowledge a superior. Man never appears more truly heroic than when shrinking from the least dishonest or dishonorable act; never more truly great and noble than when, with meek and reverent spirit, he bows low at the feet of the Greatest and Best. We ask not for the spirit that dares defy heaven and hell, to brave the wrath of the Almighty, sooner than not gratify its own passions, or follow its own headstrong will; but the spirit which, trembling before all wrong-doing, is able to obey the call of duty, truth, righteousness, love of God and man, though compelled to go through exile and the dungeon, to the scaffold or the cross.

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The Monthly Miscellany of Religion and Letters. July, 1842. Boston: William Crosby & Co.

This number contains a Sermon, two pieces of poetry, seven miscellaneous articles, twelve notices of recent publications, and the usual variety of Intelligence. We quote a paragraph from a letter of a correspondent in Montreal:

Montreal, so far as I can see it, is in full correspondence with the country in general, of which it is the metropolis. It has no books—no libraries, no provision for intellectual existence. Its bookstores are few, and these are most contemptibly furnished. With nearly 40,000 inhabitants, it contains *one* Mechanic's Institution; and this is crammed into a wretched hole where some few dozen might find room. It has a Mercantile Association, which from the outward appearance of its hall I judge to be of the Lilliputian order. There is no suitable provision for the poor, who wander in ragged beggary about the streets; their insane are lodged in the prison, and at this moment letters are coming through the journals from debtors in that prison complaining of their treatment with bitter anguish of spirit. Instead of civilizing institutions, Montreal has priests, nuns, masses, processions, and holidays without number. In addition to these, she has massive barracks, armies, drills, reviews—shamfights—shouldering up and shouldering down—right-facing and left-facing, and all the complicated harmonies of marching and counter-marching. If you hint that things are managed otherwise and better in the States—that the poor are lodged and fed, that youth are educated, that literature is encouraged, that knowledge is diffused, that the sick body is comforted, and the alienated mind restored, the change is that your remarks are met at once with scorn and unbelief. The apparent ignorance or indifference in Montreal to the condition of adjacent America astonishes me exceedingly; that these persons should be ignorant of matters at their doors astonishes me; that if they know them, they do not try to improve a spirit of sheer emulation, astonishes me still more. But it is easy enough to use hard words about Yankees—it is not so easy to imitate them. Contempt requires nothing but stolid and impassive ignorance; generous rivalry implies feeling, knowledge, and capacity.

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The North American Review. No. CXVI. July, 1842. Boston: James Munroe & Co.

The Contents of this number are as follows: 1. Horace Walpole and his times; 2. The English in Afghanistan; 3. The Gypsies; 4. Life of Peter Van Schaack; 5. Longfellow's Ballads and other Poems; 6. Cleveland's Voyages; 7. Recent English Poetry; 8. International Copyright; and Quarterly List of New Publications.

The first article contains the following passage:

'Great temporary popularity is no sign of a permanent reputation to any author, neither is the verdict of the learned in every case found to be without appeal. Walpole has committed no greater errors of taste or of judgment, than can be cited against almost any distinguished man, of whose judgments as much is recorded as of his. He did admire Dr. Darwin and Crebillon's 'Sofa,' it is true, and he did not admire Thomson's 'Seasons' and Dr. Johnson. But Johnson himself admired Blackmore, and censured Gray. How many decisions are there of Sir Walter Scott or Lord Byron, which the course even of the very short time since their death has reversed! The traveller, who looks round upon a scene, finds his attention caught by those objects which are nearest to him, and is apt to overlook the relative importance which they bear to more distant ones; whilst a voyager in a ship, as it recedes from the same spot, would notice only those features of the landscape which are in themselves positively prominent. Just so is it with the writings of men, who are living around us. We judge them under a thousand impulses, which have no connexion with the merit or demerit of the things themselves. Perhaps the novelty is startling; perhaps we know the author; perhaps it is fashionable to admire; perhaps our taste is made up on the artificial standard created by our own generation, to conform to which some writer is making himself disgusting to all future time by his mannerism, though we perceive it not; perhaps we are too far gone in satiety of good books longer to relish what is merely natural and simple. All these and a thousand other probabilities go to pervert our sentiments of present literature; but another generation will spring up in season to set us right, as we may have set right that which preceded us.'

The subjoined paragraph is from the last article:

'Since the 'Edinburgh Review' asked, some twenty-five years ago, 'who reads an American book?' the tables have been turned exceedingly fast. They are turning at this moment faster than ever; and it is the opinion of as impartial and competent judges as any to be found, that in half as much more time, an international copyright law will be decidedly of more value to American authors than to British. A very large part of the transactions of the book-trade in both countries is in books for children's reading, and for their use in school education; and in both these departments,—in the latter, from the most elementary to the most elaborate treatises,—American works (generally, but not always, under some thin disguise) are fast driving the English out of their own market. Dr. Anthon's series of school classics are not so good as some other works of the same class with which we are furnishing the British nation, but they find them much better than any to which they have hitherto been used; and, from Peter Parley and the Abbott books up to Leverett's Latin Lexicon, and the Cambridge Mathematics, the ingenuous youth of the fast-anchored isle are enjoying luxuries in the way of instruction, hitherto all unknown. In law, the treatises of the American Judge Story are regarded by the profession in England as the most important productions of the day; and, in the department of theology, the superior estimation in which the writings of American divines are held in the parent country, from sermons to the various kinds of compositions of a more scientific character, may, we hesitate not to say, be regarded as an equally well-established fact. The most popular Essays of the age in the English language are, without question, those of Dr. Channing; the most important books of Travels are the recent ones of Professor Robinson, and Mr. Stephens; the most successful History is that of Mr. Prescott. The writings of Irving and Cooper take rank in England with those of its own eminent authors in the same walks; and some even of our recent poets,—the hardest case of all that enter into the comparison,—are read almost as much as any native bards. This is but the beginning of a movement altogether unanticipated a few years ago. Such things do not go backward; and, if our legislators will but consent to give our authorship a chance, they need not be in the slightest degree concerned but that presently it will be drawing quite as heavy a tax from England, as English genius, with all its advantages, will contrive to levy here.'

DIVINITY SCHOOL AT CAMBRIDGE.

The Annual Visitation of the Theological School at Harvard University will take place, in the College Chapel, next Friday, at 10 o'clock A. M., when Dissertations on various subjects will be read by those members (eleven in number) of the Institution who go forth this year as candidates for the ministry.

On the evening of next Sunday, at 7 1-2 o'clock, the Annual Discourse before the members of the Theological School will be preached, in the Church of the First Parish, Cambridge, by Rev. Mr. Hall of Providence.

ALUMNI OF THE CAMBRIDGE THEOLOGICAL SCHOOL.

The Annual Meeting of the Association of the Alumni of the Cambridge Theological School will be held at the University Chapel, Cambridge, on Friday next, the 15th inst, at three o'clock, P. M. Both the first and second persons elected to that service having failed, no Address will be delivered before the Association this year. A Report may be expected from the Committee appointed at the last Annual Meeting, and subjects for discussion will be presented by the Executive Committee.

A punctual attendance is requested.

S. K. Lothrop, *Secretary.*

SUNDAY SCHOOL SOCIETY.

The Associate Agents of the Sunday School Society, having re-organised for the season, give notice, that they hold themselves in readiness to perform any duty which may be required of them in aiding or encouraging Sunday Schools or in advancing the general cause of the religious education of the young.

The associate agents are Rev. Messrs Gray, Waterston, Muzzey and Messrs J. F. Flagg, G. F. Thayer, R. W. Bayley, W. P. Jarvis and L. G. Pray. Communications on the subject requesting visits &c. to be addressed to Lewis G. Pray, 39 Allen Street, Boston.

THE FIRST FREE SCHOOL.

The Salem Gazette says:

'The Grammar School in Salem is known to be the first Free School in the United States, and believed to be the first in the world, where *every person* within certain geographical limits, and possessing certain requisites of study, has an equal right of admission, free of cost. It was founded two hundred and five years ago, when our population consisted of less than two hundred families, and has continued, without interruption we believe, giving thorough preparation to students for college, to the present day.'

GERMAN LUTHERAN CHURCH.

The corner stone of the new Church edifice to be erected by the German Lutheran Society, under the pastoral care of Rev. Mr. G. H. Brandan, on Suffolk Street near the Gasometer, will be laid on Friday afternoon the 8th, at 4 1-2 o'clock. Two Discourses will be delivered, one in German by the Pastor, and one in English by Professor Sears of the Newton Theological Seminary.

TWO NEW SAINTS CANONIZED.

We find the following 'important announcement,' in the N. Y. Observer of last week:

'The Freeman's Journal of last Saturday, the organ of Bishop Hughes and the Roman Catholics of this city, announces officially that 'two New Saints are to be added to the Calendar.' The reasons assigned for this honor conferred upon two dead men are their 'heroic virtues practiced during their moral career, and the MIRACLES which it has pleased Almighty God to perform *through their intercession after death.*' The 'sacred Congregation of Rites' 'decided that the reputation of *virtue* and *miracles* had been constant' in the case of both the proposed individuals, and the Pope, Gregory XVI, approved the decision, and the names of *La Salle* and *Pompilius Maria de Deo* are canonized, and our Papal readers (if we have any,) will direct their supplications accordingly.'

## GENERAL INTELLIGENCE.

*From England.*—The Steamship Caledonia arrived at this port on Tuesday morning. The English news is unimportant. We quote a few passages as given in our city papers.

Lord John Russell has brought in his promised Bill for the Prevention of Bribery at Elections. The measure was received in the best spirit, and every disposition was shown to give it a full and calm consideration.

The state of the country is very nearly the same. Trade, of almost every description, continues very much depressed, without any change in the markets that could be looked upon as indicating a better state of things in prospect. The recovery from such a state of depression as has marked the past year must always be almost imperceptible.

The crops throughout England, especially the southern countries, are exceedingly promising.

The vintage in France, promises better than for years past.

The tariff has at length passed through committee, and a better feeling is consequently visible in the produce market.

The famous Marquis of Waterford was married on the 3d June, to the Hon. Miss Stuart, daughter of Lord Stuart Rothesay, with great pomp and ceremony.

The Viscount Emlyn, son of the Earl of Cawdor, has married Miss Sarah Cavendish, daughter of the Hon. Col. Cavendish.

From all quarters of Ireland there is the most cheering promise of an abundant harvest. The corn, fruit, and potato crops will be at market fully a month before those of last year's harvest.

*Circassia.*—Appearances now indicate that after a long and gallant resistance, the Circassians will be obliged to bow before the overwhelming power of Russia. It is said that the Russian arms have of late been successful in several unimportant engagements, and that nearly all the powerful tribes along the left bank of the Kuban had submitted. The Russian government are making extraordinary exertions to reduce the mountaineers, and upwards of 20,000 additional troops have been deployed for the purpose, and they are to march in two grand divisions under the general command of Prince Tchernitchoff. It is confidently believed at St. Petersburgh that the war will be closed during the present summer.

*Algiers.*—A Toulon paper states that by the last packets from Algeria, intelligence has been received of the re-appearance of Abdel Kader in the province of Algiers.—The active and enterprising Emir have left the bulk of his forces at El Barganne, and Sidi Embarach, put himself at the head of 200 calvary, with the intention of joining Ben Salen and Ben Salond, and of attacking the French in the east. He is said already to have arrived at Fondouk.

*Syria.*—The difficulties in Syria, between the Druses and Christians, would seem to be far from being settled, notwithstanding the great and apparently sincere efforts of the Turkish government to affect so desirable an end. The enmity between the opposing parties is of long standing, and at the last advices from Beyrout, strong apprehensions were felt that the war of extermination would again break out in all its revolting features of carnage and blood.

*India.*—There are no latter dates from the theatre of war in India; but the last account being only a telegraphic one, was necessarily very imperfect and incomplete. The English papers now received, contain full particulars of the army operations in India, from which it would appear that with the exception of the fall of Ghuznee, the results had not been so disastrous to the British arms as the telegraphic account had given us reason to apprehend. The fighting immediately preceeding the fall of Ghuznee was of the most sanguinary character.

*Spain.*—Advices from Madrid are up to the 5th of June. The aspect of affairs in the provinces was still unquiet and revolutionary. Some farther disturbances had taken place at Seville and other places, on account of the heavy imposition of taxes. Several mutineers at Chiclana, near Cadiz, had been fired upon and killed by a troup of cavalry, sent to preserve the peace. At Barcelona the excitement was so great that all the troops in the province of Catalonia had orders to march to the city.

*Straw Manufacture.*—The whole value of the straw manufacture in the State of Massachusetts, is ascertained to exceed *two millions of dollars* a year, and it gives partial employment to more than *one hundred thousand* persons. Few people are aware of the importance of this apparently insignificant branch of industry. It has grown up under the protective system of small beginnings, and has prevented the necessity of exporting from this country to France and Italy *sixteen hundred thousand dollars* per annum in specie, to purchase straws twenty per cent less than we now have them. The county of Norfolk, Mass., exports straw manufactures to the annual value of $600,000, and the town of Franklin, with a population of about 1400, has produced $120,000. The labor is performed mostly by females and children, labor which would be wholly useless and unproductive. How important that this productive branch of industry should be preserved, and not struck out of existence to subserve the object of idle politicians. —*Maine Cultivator.*

*Serious Affair at Newburyport.*—A gentlemen from Newburyport informs us that a man named Farrington, who resides in West Newbury, visited Newburyport on Monday afternoon, and, becoming intoxicated, was surrounded by a gang of boys who annoyed him until his patience was exhausted, when he drew a knife and stabbed one of his juvenile persecutors in the abdomen and another in the head, near the temple. He also wounded a lad from West Newbury named Hall, who was endeavoring to persuade him to go home, in the hand. The boy who was wounded in the abdomen is not expected to recover. His name is Thomas Garvin. Farrington was arrested and committed to prison. He is said to be a man of bad character and intemperate habits.—*Post.*

*Mr. James Thompson*, of Sudbury, was knocked down by a couple of highwaymen, on Cambridge bridge, on Sunday evening about nine o'clock, and badly injured. Mr T. was near the centre of the bridge when two men approached him with clubs and knocked him down; they then left him, and a third man came up and accosted him in an apparently friendly manner, and asked him if he was much hurt. By this time Mr Tompson had gained his feet, and saw his *friendly* companion attempting to draw a knife; he ran, and the rascal pursued him, but fortunately fell, which enabled Mr T. to escape. Mr Thompson describes them as young men, and says he could recognize them if he should see them. Mr T. is at the house of Mrs Tracy, his sister, in Congress street, confined to his bed by his injuries.—*Ibid.*

*Rhode Island.*—By a general order issued from the head quarters of his Excellency Samuel Ward King, Governor and Commander in Chief, it is decreed that 'no further arrests will be made under the existing martial law, except upon application to the Executive or his Council.'

Gen. Thomas F. Carpenter was arrested in Providence, and thrown into prison.

Gov. King has appointed the 31st day of the present month to be observed by the charterists as a day of thanksgiving for their recent triumph over liberty and justice.

*New Jersey Senator.*—We learn from the Newark Daily Advertiser that Governor Pennington of New Jersey, has tendered the appointment of Senator in place of Mr. Southard, during the recess of the Legislature, to the Hon. William L. Dayton, and that Judge Dayton has accepted the appointment.—It was expected that he would set out for Washington immediately after the 4th. Judge Dayton last year resigned his seat on the bench of the Supreme Court of the State, for the purpose of resuming the practice of his profession, and is a gentleman who enjoys in a high degree the confidence of the people of his State.

*Ninth District.*—Gov. Davis has appointed Monday, the 18th of July, as the time for holding an election for Representative in Congress for the 9th District, in this state, to supply the vacancy occasioned by the death of Wm. S. Hastings. The Whig District Committee have issued a notice, calling a Convention at Medway village on Friday next, 8th inst., to nominate a candidate.

*Explosion.*—We learn from the Mail, that about two o'clock, on Wednesday morning, a tremendous explosion was felt at Cambridge, and on searching for the cause, it was found that the University Hall had been nearly 'blown up' by some evil disposed persons.

This Hall was the newest and best of all the College buildings—it being built of granite, and the whole erected at vast expense. It was used mainly as a dining hall.

It was caused by carrying a large bomb shell into the building, and setting fire to the fuse. The shock was felt very severely by the inhabitants of Cambridge.

The perpetrator of this outrage is not yet discovered, but we learn that the College Faculty and the Town Authorities are making every effort to probe the matter to the bottom.

*A Pilgrim.*—In the ship Ontario, at New York from England, came passenger Miss Harriet Livermore, returning from a pilgrimage to the Holy Land.

This, if we mistake not, is the second visitation which that extraordinary woman has made, without any attendant, to Jerusalem—wandering in the valley of Jehoshaphat, bathing in the stream of Jordan, washing her feet in Kedron, staying to the manger at Bethlehem, and back to the summit of Olivet, gathering pomegranates in Gethsemany, kneeling on Calvary, and stretching herself in the sepulchre 'hewn in stone.'

Armies of mailed men, that went to redeem the temple and the tomb, whiten the plains of Syria with their bleached bones; and guarded caravans fall a prey to robbers from the Desert, as they journey towards Jerusalem. And yet a lonely woman, with no kindred on the soil, no knowledge of their language and no money to bribe to protection, goes up from the shores of the Levant, and the plague touches her not. Civil war, that devastates, spares her. The robber, whose trade seems to have the prescription of ages, assails her not in her progress. And in the city, where poverty and suspicion bar the door, and the zeal of the Moslem makes a merit of procuring misery or death to the Christian pilgrim, there the wicker gate of the convent opens for her reception, and the wasting meal, and the decaying cruse of the mendicant, seems to be blessed to increase, for her comforts.

It is delightful to sit and listen to the tales of the wayfarer towards Jerusalem, and the sojourner within its gates. Others go hedged about with firmans and decrees, defended with spear, supported with staff, and provided with scrip. They enter not the innermost recesses of the houses and hearts of the people, and yet attempt to describe their manners and their morals, by what they see at the wells, and near at the caravansaries. It is not strange that such should find all barren and waste, moral and physical, from Dan to Beersheba. —*United States Gazette.*

UNION PASTORAL ASSOCIATION.

Will meet at Rev. John Parkman's in Dover on Tuesday, July 12, at 11 o'clock A. M.

Samuel Osgood, *Sec'y.*

## MARRIAGES.

In this city, by Rev. Mr. Frothingham, Mr. Daniel B. Marshall of the firm of Wilkins and Marshall, to Miss Elizabeth J. Sawyer.

By Rev. Mr. Lothrop, Mr. John E. Lodge to Miss Ann Sophia, daughter of Henry Cabot Esq.

By Rev. Mr. Robbins, Mr. Isaac Adams to Miss Lydia Ann Kendall.

By Rev. Mr. Waterston, Mr. Samuel B. Fuller to Miss Catherine Louisa Pastrouich.

By Rev. Mr. Shackford, Mr. James Wright to Miss Charlotte W., daughter of Wyman Osborn Esq.

In Northboro', by Rev. Mr. Allen, Mr. Moses B. Wildes, of the firm of Clement, Salisbury and Wildes of Boston, to Miss Emeline A. Heath.

In Keene, N. H. by Rev. Mr. Livermore, Mr. Abijah Wilson to Miss Rebecca Daniels.

## DEATHS.

In this city, Mr. John K. Baker, 68. He was editor and publisher of the first semi-weekly paper issued in Portland.

Of scarlet fever, Emily Maria, only daughter of E. M. Whitney, 2 yrs and 2 mos.

Drowned, in Charlestown, 19th ult. Mr. George Fisk, formerly of Lexington, 26.

In Malden, Mrs Martha S, wife of Mr. George Hitchings, and daughter of Capt Henry Rich, 33.

In Watertown, of consumption, Sarah H. Hosmer, 14, daughter of Dr H. Hosmer.

In West Dedham, Mr. Hezekiah Turner, 90, a revolutionary pensioner.

In Northboro', June 29, Mr. George K. Walcott, late of Marlboro' aged 27 years. The death of Mr. W. was occasioned by a wound which he received on the preceeding day from the knife of a *planing machine*, which he had just set up in his mill, which having become disengaged from its place, while moving with great velocity—revolving at the rate of 3000 times a minute—struck him on the lower part of his body, causing his death in a few hours. He was an enterprising and excellent young man, and though suddenly called, met his fate with christian fortitude and cheerful submission, leaving many to lament his untimely death.


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June 18 3w

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Thou art not in the grave confined!—
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*N. WATERMAN,*

KITCHEN

## POETRY.

[From the Knickerbocker for June.]

### THE MARRIAGE VOW.

'Look how they come—a mingled crowd
Of bright and dark, but rapid days;
Beneath them, like a summer cloud,
The wide world changes as ye gaze!'
BYRON.

Speak it not lightly!—'t is a holy thing,
A bond enduring through long distant years,
When joy o'er thine abode is hovering,
Or when thine eye is wet with bitterest tears;
Recorded by an angel's pen on high,
And must be questioned in eternity!

Speak it not lightly!—though the young and gay
Are thronging round thee now, with tones of mirth,
Let not the holy promise of to-day
Fade like the clouds that with the morn have birth;
But ever bright and sacred may it be,
Stored in the treasure-cell of memory.

Life will not prove all sunshine: there will come
Dark hours for all: O will ye, when the night
Of sorrow gathers thickly round your home,
Love as ye did, in times when calm and bright
Seemed the sure path ye trod, untouched by care,
And deem'd the future like the present fair?

Eyes that now beam with health, may yet grow dim,
And cheeks of rose forget their early glow;
Languor and pain assail each active limb,
And lay, perchance, some worship'd beauty low;
Then will ye gaze upon the altered brow,
And love as fondly, faithfully as now?

Should fortune frown on your defenceless head,
Should storms o'ertake your bark, on life's dark sea
Fierce tempests rend the sail so gaily spread,
When Hope her syren strain sang joyously;
Will ye look up, though clouds your sky o'ercast,
And say, 'Together we will bide the blast!'

Age with its silvery locks comes stealing on,
And brings the tottering step, the furrowed cheek,
The eye from whence each lustrous gleam hath gone,
And the pale lip, with accents low and weak;
Will ye then think upon your life's gay prime,
And smiling, bid Love triumph over Time?

Speak it not lightly! Oh! beware, beware!
'Tis no vain promise, no unmeaning word;
Lo! men and angels lisp the faith ye swear,
And by the high and holy ONE 'tis heard:
O then kneel humbly at HIS altar now,
And pray for strength to keep your marriage vow.

## MISCELLANEOUS.

[From the Boston Recorder.]

### OUR MINISTER.

Mr. Editor,—I have taken the liberty to state to you my grievances, in hope of your friendly assistance or sympathies at least. I am seriously dissatisfied with our minister. There are many and trying defects about him, and you can judge for yourself, whether they are not sufficient to demand his removal from us.

1. He is *rather a tall man.* I confess I do not know what height he ought to be, so as to be just the right sort of a man; but I am painfully sensible that there are more of him in this respect than there ought to be. Perhaps I ought to have measured him before this, and having found also the proper standard, have been able to tell you precisely how much too much there was of him. But, besides other difficulties in the way of doing this, I have rather shrunk from having him catechise me about my object, while he was undergoing the operation. Whether wrong in this or not, I am dissatisfied with the man. And as I do not see how he could well be a shorter man, even if he knew what height would accommodate me, I think he had better leave.

2. And for another reason, he has *sharp black eyes.* This is a greater grievance than the former. The eyes are no small affair, especially of any man that has to do with us about our sins. I suppose I should get along well enough with the pastor's eyes if he was a merchant or a mechanic; for in that case he would have no direct connexion with my character. But I hear him preach, and he deals personally with me at times in my own house, and he fixes his eyes on me, and looks as if he saw the inside of my heart. And those black eyes—when the owner is heated in the progress of some of his terrible sermons, they trouble me. As his glance sweeps over the assembly, and now and then lights upon me, they have such a withering look, that I feel withered by them. I cannot tell precisely what color I should like to have them, but they do not suit me now, at any rate; and as I do not see how the owner will change their present hue, I think he had better leave, and then I shall have a chance to ascertain whether his successor's eyes will suit me any better.

3. He does not *enter the pulpit genteely.* He is grave and sober enough about doing the thing, but if he should alter in some points, I should be in more danger of being suited. Here again I have no certain standard. I have never seen the matter handled in any of the books. I fell in with 'Miller on Clerical Manners,' expecting to find some scale in which to weigh the delinquent, and weigh him down, but the rules there do not answer my purpose. Neither gospel nor epistle says anything about it. And, in lack of authorised regulations on the subject, I design to measure the aisle, and calculate how many steps will carry the pastor through it, and honorably into the pulpit, and send him word of the number; giving him to understand that if he does leave the old pace, and follow the new, he may count on an early parish meeting to prepare the way for some other man to attempt to meet my views on the subject.

4. When in the pulpit I thing he is a very *rash* man. Like a man in desperate earnestness, he drives the truth at people, not seeming to care a pin how many, or who were wounded by his missiles. He fires all sorts of artillery, great and small, and, as he takes care to have his guns well loaded, they do not go off in vain. He does not seem to have any of that kind of prudence and caution, which would be evinced by rebuking only certain kinds of wickedness, and thus shooting over our heads. But he drives at every species of iniquity, as though mercilessly bent on being the death of every old serpent, and all the young ones too.—There is no getting out of his way. I have left off some bad habits, expecting never to hear the hissing of another shot; but, to my confusion, he seems to have no hesitation to aim his ordinance at every thing wrong in me, that yet dare to show its head. I seldom get through a Sabbath without a wound. There is no prudence nor mercy in the man. It is intolerable, that a man should be suffered to wield sharp and terrible weapons with so much rashness. And a few of us are bent on giving him a chance to break people's bones elsewhere. He has broken quite enough here.

5. I have also another sore trial. *The rim of his hat is too broad.* I am not quite sure what would satisfy me best, to have it an eight of an inch smaller or larger; but it is not right now; that is settled. Indeed, how he came to get that new hat without calling upon some of the most wise and judicious among us to consult with him and put the matter right, is a mystery to me. There are a number of us that would have been very glad to have had a reference of that kind made. We could have saved the pastor the ground of present complaint. Or if, as is not improbable, we had got by the ears ourselves in discussing the matter, he would have been clear of the reproach of not having submitted so important an affair to the discerning among his parishioners. From what I know of the man, I am not disposed to believe he will suffer any interference in the matter, and rather than have a man, with so alarming a defect in so important an appendage to his person, I shall spare no pains to get a pastor who will not fail of coming among us, among other solid qualifications, with the right sized rim to his hat!

6. The *size and quality of his cane* is a trial to me. I have not seen it often enough, I confess, to give a very scientific account of it; but the glimpses I have had have revealed the fact that there is something not altogether right about that same cane. I am grieved that it is the sort of walking stick it is. It is true, it does not take any distinguished part in pastoral ministrations, and cannot be said to have any peculiarities of moral character. Yet an exchange would comfort me. And it would be very kind and respectful in him to submit the matter to a quorum of us, who are always ready to sit in council on such matters. If he does not soon remove this stumbling block out of the way, we shall feel that this addition to other grievances will result in an effort to have such a pastor here as will take special pains to please us about the size and quality of his cane.

7. I have farther to complain of frequently recurring *instances of incivility.* There are a number of us who occupy the Sabbath as a day of *rest*, and our morning slumbers, in consequence, make our arrival at the sanctury less exact in regard to seasonableness than some of our more puritanical neighbors. Besides, our greetings at the church door, the giving and receiving of news there, and now and then the disposal of the fag-end of a political discussion, makes our arrival at our pews somewhat bordering on 'sermon time.' I have felt annoyed on such occasions by the fact that there was so general an interest in the congregation to know who the late comer was, as to bring a thousand eyes upon me, and not unfrequently those black ones in the pulpit and then that pause in the services by the pastor, that made my footsteps sound like those of a heavy dragoon, and my shutting the new-door, though very softly done, resound like the iron gate of a prison!

Now all this is intolerable. And all my trouble in the premises might be easily saved. Let the preacher *wait* for me. It is very uncivil to leave a man behind so. And if he cannot accommodate me in this thing, he had better leave this parish behind him, and we will see if we cannot find a man who will not start the cars till he is very certain every passenger is on board, myself in particular.

Mr. Editor, I did not intend to have trespassed so long upon your patience, but when one gets to travelling over the territory of his sorrows, he cannot finish in a hurry. I do not know that you can give me any relief. I beg your kind aid if you can.

AN AFFLICTED PARISHIONER.

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Messrs. Editors,—I know not the origin of the enclosed article, (cut from a Philadelphia paper) but should its truth and beauty strike you as they have me, you will be delighted to pass it on to another circle of readers, through the columns of the Register,—and at the same time oblige

AN OLD SUBSCRIBER.

*June 22d*, 1842.

### POWER OF THE VOICE OVER CHILDREN.

It is usual to attempt the management of children either by corporeal punishment, or by rewards addressed to the senses, or by words alone. There is one other means of government, the power and importance of which are seldom regarded. I refer to the human voice. A blow may be inflicted on a child accompanied by words so uttered as to counteract entirely its intended effect. Or, the parent may use language in the correction of the child, not objectionable in itself, yet spoken in a tone which more than defeats its influence.

We are by no means aware of the power of voice in swaying the feelings of the soul. The anecdote of a good lady in regard to her minister's sermons, is to the point. She heard a discourse from him which pleased her exceedingly. She expressed to a friend the hope that he would preach it again.

'Perhaps,' said her friend in reply, 'he may print it.' 'Ah,' said she, 'he could not print it in that *holy tone.*' There is a tone in the pulpit, which, false as is the taste from which it proceeds, does indeed work wonders. So is there a tone in our intercourse with children which may be among the most efficient aids in their right education.

Let any one endeavor to recall the image of a fond mother long since at rest in heaven. Her sweet smile and ever clear countenance are brought vividly to recollection. So also is her voice; and blessed is that parent who is endowed with a pleasing utterance. What is it which lulls the infant to repose? It is no array of mere words. There is no charm to the untaught one in letters; syllables, and sentences. It is the *sound* which strikes its little ear, that soothes and composes it to sleep. A few notes, however unskilfully arranged, if uttered in a soft tone, are found to possess a magic influence. Think we that this influence is confined to the cradle? No, it is diffused over every age, and ceases not while the child remains under the parental roof. Is the boy growing rude in manner and boisterous in speech? I know of no instrument so sure to control these tendencies as the *gentle tones of a mother.* She who speaks to her son *harshly*, does but give to his conduct the sanction of her own example. She pours oil on the already raging flame.

In the pressure of duty, we are liable to utter ourselves hastily to our children. Perhaps a threat is expressed in a loud and irritating tone. Instead of allaying the passions of the child, it serves directly to increase them. Every fretful expression awakens in him the same spirit which produced it. So does a pleasant voice call up agreeable feelings. Whatever disposition, therefore, we would encourage in a child, the same we should manifest in the tone with which we address him.

There is nothing more desirable in a daughter, than intelligence joined to a gentle spirit. The mind is fashioned and furnished, in the main, at school. But the character of the affections is derived chiefly from home. How inestimable is the confidence of that mother in producing kind feelings in the bosoms of her children, who never permits herself to speak to them with a loud voice, and in harsh, unkind tones.

I have heard of a father, who when his children became engaged in a dispute, would at once require them to unite in a song. The blending of their voices in harmony was soon found to subdue their angry and contentious feelings. There is a native, spontaneous, unsought music. It consists in the tones which issue from her who is overflowing with Christian love. While, teen, I would advise the mother to the culture of a pleasant voice, and warn her of the evils of addressing her children hashly, I would still more earnestly counsel her to discipline her *heart.* Out of a kind heart come, naturally, kind tones. She who would train up her family in the sweet spirit of Christ, can succeed best and most enduringly of all, by cherishing such sentiments as shall seek their own unbidden expression in gentle, yet all-powerful tones.

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[From Blackwood's Magazine.]

### HOMAGE TO DANCERS, PLAYERS, &C.

The kind of public homage paid in foreign countries to musicians, dancers, singers, and all that race, exhibits an extravagance which would be amusing if it were not preposterous. Listz, a mere piano player, which is a mere artizan of music, a mechanical affair but a very little above a weaver at a stocking-loom, wholly a thing of practice, and capable of being equalled by an automaton figure at a travelling show, has been received, *feted*, and followed with almost royal honors in Berlin. We did not expect to find the Berlinese such fools, though it must be acknowledged, that when the Germans are determined to be sensitive and sublime, they leave all other absurdity far behind. They are extremely apt to model themselves on their baron of memorable name, who when he jumped out of a window in Paris, and broke his bones, said he was only learning to be lively. Listz, lately on leaving Berlin, was *feted*, serenaded, and escorted out of the city by 1500 youths, warlike, civic, legal and medical—the whole rising generation of the lawyers, poets, doctors, and fiddlers, of the metropolis of Prussia.

The dancers, however, are more triumphant still. Taglioni, on her visit to St. Petersburg, was *feted*, not only by the nobility, but by the Autocrat of all the Russians himself. She was seated at the table with the Empress and the imperial family, and, so far as we can discover, she received all the honors of a crowned head. If all this had been done to some eminent genius—if the mustache of his imperial majesty had been smoothed down to some memorable poet, if the soft words of the Princesses had been addressed to some painter, capable of commemorating their beauty, and sending down their smiles for years to come—all might be intelligible; or if the national admiration had been gathered around some famous historian, who was to redeem Russia from obscurity, and blazon her rather sallow cheek with some of those colors which still flush Greek and Roman fame, we might comprehend something of the national excitement; but to see all these heaps of homage gathered round a French *grizette*, this national altar raised as a pedestal for a shabby specimen of the *gens de coulisse* of the Academi Royal du Musique—all this gathering of garlands flung upon a mere caperer, whose whole earthly merit is that of shooting out one leg at right angles with her body, and twirling on the other, in that species of motion which has been so often compared to a fly upon a pin! On another occasion, this saltatory enchantress, on leaving the door of the Opera House at St. Petersburg to return to her hotel, she found a britchska ready to receive her at the door, with silver spokes to its wheels; and, for anything that we can tell, lined with beaten gold furnished with jewelled harness. We shall not vouch for all these marvels but they certainly were seen in the German papers, and the probability is that they were true.

The singers have been from time to time in the rye of fortune and crowned heads. There is a fellow of the name of Monain, in Italy, making more noise at this moment than an invasion, and convulsing the land pretty much in the style of a general earthquake. All the princesses are in love with him by instinct, and all the princes are intriguing to have him at their courts. The Pope and Cardinals are clubbing their sequins to coax him to Rome, and a triumphal arch is erecting on the Simplon for his transmit to Paris and London, when he shall have left his echo behind him in Italy, and given over the land of song to silence and despair. Rubini has lately been erecting a rival throne in Spain to Espartero and the Regency. His arrival at Madrid was fortunate for the peace of the country; for it occurred immediately after the late insurrection, and threw oil on to the troubled waters. All Madrid, with a hundred thousand knives in its hands, no sooner heard this male syren, than the knives were sheathed, and their ears became the conduits to universal peace; for Rubini sang them all into good humor with each other, loyalty to the little Queen, and what was of more importance submission to the great Regent. He caught cold in a serenade, and was lost to the theatre for a week. During that time the government was nearly lost again; the Madridlenos, no longer spelled by the signor's cadences, returned to the original ferocity of their nature, and, finding time hang heavy on their hand, began talking politics and stabbing each other again. The six battalions of the Royal Guard would have made but an insignificant figure against the patriots of the street, and the bayonet would have soon gone down before the luchillo! but a second revolution was escaped, for Rubini appeared once more. His first canzonet calmed the agitation; the furious songs of the rabble, were exchanged for lispings of Idol Mio and Mio Bene, and Espartero reigned again in the hearts of a unanimous and song-loving people.

We have a little of this foolery at home, but it has all the defects of imitation, and it is wholly confined to those weak people, who, for want of some other mode of yawning away their evening, go to the theatres. It happens that such is the prolific state of British theatrical talent, that the two theatres are now going on side by side in a progress of unspeakable dulness, very solemn and unutterable stupid, like two hearses rivaling each in the slowness of their progress, and moodiness of their drapery.

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### CURIOUS FACTS.

The mite makes 500 steps in a second, or 30,000 in a minute. Allowing the horse to move at an equal ratio, he would perform 1022 miles an hour. The journey from London to Birmingham would then occupy but six minutes and a fraction.—There is another insect which may, in some measure, rival the above in the celerity of his motion, and is itself unrivalled in strength in proportion to its size.

Although it is generally disliked, and has not a very fair reputation, yet to the eye of the naturalist, it is rather a pleasing and interesting object. Its form as examined by the microscope, is extremely elegant, and has an appearance as if clad in a coat of mail It has a small head, with large eyes, a clean and bright body, beset at each segment with numerous sharp and shining bristles. All its motions indicate agility and sprightliness, and its muscular power is so extraordinary, as justly to excite our astonishment; indeed we know no other animal whose strength can be put in competition with (its name must come out at last) that of a common flea; for on a moderate computation, it can leap to a distance at 200 times the length of its own body. A flea will drag after it a chain 100 times heavier than itself, and will eat ten times its own weight of provisions in a day. Mr. Boverich, an ingenious watchmaker, who, some years ago, lived in the Strand, London, exhibited to the public a little ivory chaise with four wheels, and all its proper apparatus, and a man sitting on the box, all of which were drawn by a single flea. He made a small landau which opened and shut by springs, with six horses harnessed to it, a coachman sitting on the box, and a dog sitting between his legs, four persons in the carriage, two footmen behind it, and a postilion riding on one of the fore horses, which was also drawn easily along by a flea. He likewise had a chain of brass, about two inches long, containing 200 links, with a hook at one end and a padlock and key at the other, which the flea drew very nimbly along. Something of the same kind is now exhibiting in London.—*Edinburgh Encyclopaedia.*

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### PROGENY OF MEN OF GENIUS.

A writer in the Quarterly Review presents a very striking fact in relation to the family history of men, eminently distinguished by their intellectual attainments. He was discussing an objection to the copyright bill—that *perpetuity in literary property* would establish an aristocracy, would found another *noblesse*—and shows that there is no danger of this result from the bill in question.

'We are not going to speculate,' he says 'about the causes of the fact—but a fact it is—that men distinguished for extraordinary intellectual power of any sort very rarely leave more than a brief line of progency behind them. Men of genius have scarcely ever done so—men of imaginative genius, we might say almost never. With the one exception of the noble Surrey, we cannot at this moment point out a representative in the male line, even so far down as in the third generation of an English poet, and we believe the case is the same in France. The blood of beings of that order can seldom be traced far down even in the female line.

With the exception of Surrey and Spencer, we are not aware of any great English author of at all remote date from whose body any living person claims to be descended. There is no other real English poet prior to the middle of the eighteenth century, and we believe no great author of any sort, except Clarendon and Shaftsbury, of whose blood we have any inheritance among us. Chaucer's son only died childless. Shakespeare's line expired in his daughter's only daughter. None of the other dramatists of that age left any progeny—nor Raleigh, nor Bacon, nor Cowley, nor Butler. The grand-daughter of Milton was the last of his blood. Newton, Locke, Pope, Swift, Arbuthnot, Hume, Gibbon, Cowper, Gray, Walpole, Cavendish—and we might greatly extend the list—never married. Neither Bolingbroke, nor Addison, nor Warburton, nor Johnson, nor Burke, transmitted their blood.

M. Renourj's last argument against a perpetuity in literary property, is, that it would be founding another *noblesse.* Neither jealous aristocracy nor envious jacobinism need be under much alarm. When a human race has produced its 'bright consummate flower' in this kind, it 'seems commonly to be near its end.' Poor Goldsmith might have been mentioned in the above list. The theory is illustrated in our own day. The two greatest names in science and literature of our time were Davy and Sir Walter Scott. The first died childless. Sir Walter left four children, of whom three are dead, only one of them (Mrs. Lockhart) leaving issue, and the fourth, (his eldest son,) though living, and long married has no issue. These are curious facts.

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